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"Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks: and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them." JEFFERSON.

LATEST ADVICES FROM THE COLONY.

WE are in receipt of letters from Cape Palmas as late as the 25th of March, at which time the health of the colony was remarkably good, and had been so for the past year. Gov. Russwurm had been absent at the lee-ward some seven weeks, but was daily expected home. All the emigrants per the *Liberté Packet* had passed safely through the fever, with one exception only. There is every reason to apprehend a great scarcity of provisions in the colony before the next crop of rice is ready for cutting. The cause assigned for this is the war now waging between the Half Cavally and Grahway people, which prevents rice and other provisions coming in from the country. This is, to be sure, the immediate or proximate cause, but the colonists will have to reproach themselves bitterly for their neglecting to cultivate the soil. For this neglect or indolence there is no excuse or pretext. Every family in the colony has land sufficient, if only *tolerably* well cultivated, to supply itself with an abundance of vegetable food for support; and if they will neglect this, their first and heaven-directed duty, they must suffer the consequences. We hope and trust that actual suffering or starvation will not be experienced by any, but a little *starving* in the face of famine will eventually work among them a great good.

The loss of the Schooner *Cavalry* is now most severely felt, and we much regret our inability to furnish the colony with another.

OUR NEXT EXPEDITION will doubtless be gotten off in all September, or by the 1st of October at farthest, *provided always*, that the *Packet* does not make another six months voyage. Now the question occurs: shall we have any emigrants from Maryland? and if not, what is the reason? Why is it that while the whole South, the Southern States, are begging the American Colonization Society to receive manumitted slaves as emigrants, yet, in many instances, paying their passage out and even their support in the colony, that, so few or none are offered from Maryland? Why is it also, that,

while the more intelligent free coloured people throughout the United States are anxiously inquiring about Liberia, sending delegations thither to spy out the land, there is no movement of this kind on the part of our friends in Maryland, in the City of Baltimore. Let us have an answer.

(From the Baltimore American.)

THE REPUBLIC OF LIBERIA.

"A meeting was held a few days since at Pittsburgh, to express the public sentiment in relation to African Colonization and the newly established Republic in Liberia. The Hon. WALTER FORWARD and others spoke on the occasion. The following resolutions were adopted:

Resolved, That the establishment of an independent Republic in Western Africa ought to be regarded as a memorable epoch in the history of Christian civilization.

Resolved, That the past influences of the Colony of Liberia has been such as to justify the hope, that by the progress of such influences, the slave trade of Africa and the barbarities connected with it, may be overthrown.

Resolved, That the peace and order with which the affairs of Liberia have been conducted, and especially the moderation and regularity with which the people have lately re-organised their Government and become independent, are such as to reflect the highest honor and credit on their race; and affords promise of continued stability to their Republic.

Resolved, That while we sympathize with all the oppressed nations struggling for free institutions, our past and present relations to the African race demand especial efforts for the encouragement of the Liberia Democratic Government.

Resolved, That the increasing number of emigrants who seek a passage to Liberia, call for increased and continued contributions to the Colonization Treasury.

Resolved, That the unexampled success of the Colonization enterprise, under a benevolent Providence, has been such as should stimulate the pious, the humane and philanthropic colonizationists to redoubled effort, and it is sincerely to be hoped that a cause so important to humanity may continue in public favor.

The silent progress of this most interesting experiment of self-government, attracts comparatively but little notice amid the stirring events which now fill all Europe and the world with their din. It is perhaps better, that slowly and in silence the process of African Colonization and of Republican self-government in Africa should go on. The growth of sound and well domesticated institutions in Liberia will be the more sure, the more healthy and the better matured by such gradual advances as will allow each infusion from time to time into the original stock to become well assimilated both with the nature of the new country and with the social and political elements of the new Republic.

At the same time, however, there is urgent occasion, now and always, for such judicious aid as the friends of Colonization and of the colored race in the United States may supply, by promoting the emigration of industrious, worthy persons to Liberia, and by furnishing the Colonists with useful articles and the means of education. There has been for many years a strong interest felt in Maryland in behalf of this remarkable enterprise—as her own policy in establishing a colony at Cape Palmas shows, and as the flourishing success of that settlement abundantly justifies."

Is it not a little surprising, that no action is taken by the colored people of this country, we might say of this city, upon the event of the "Declaration of Independence by the Colonies of Liberia." All around us, we hear the sounds of rejoicing over the birth of the new French Republic, by all classes, and by those of all nations; our naturalized Europeans—Germans, Swiss, English and Irish, vie with each other in manifestations of joy over the important event; and even our amiable abolition friends of no nation or country, (having repudiated their own) intersperse their wailings with occasional expressions of delight at the French emancipation. But nothing is said of the new African Republic, the Christian Republic of Liberia. A few months since, and we could not open an abolition print, without finding some allusion to *base* and *craven* Liberians, submitting tamely to the dictates of the Colonization Society, etc. Now comes a virtual, formal manifesto from Liberia, declaring its independence of all foreign control or interference, and do we hear any response from those friends of the colored man,—any *fraternising* with the free Liberian? No, scoffs and sneers instead. Better, we expected not, from party abolitionists, from popularity seeking *would be* philanthropists; but from candid, intelligent colored people, especially from many of our acquaintances in this city, we *did* expect something better; we *did* expect from them, some *general*, if not *public* manifestation of their joy at the birth of this new, independent Republic. Although, from principles to which we have often alluded, opposed to general colonization in Africa, yet we cannot see any reason why they should not feel and give public demonstrations of joy and gratification at an event that must have so favorable an effect upon their own destiny.

The existence of the Colony or Commonwealth of Liberia, crowned by her last act of independence, has done more, a thousandfold, to establish the claims of the colored race to full stature of MANHOOD, in its broadest sense, than all the pompous declamations and arrogant pretensions of a few upstarts, who so loudly claim *equality of rights, social and political*.

We candidly ask the intelligent colored people of this city and elsewhere, if it is not their plain duty to congratulate their Liberian brethren on the importance of the movement they have recently made, and to extend to them their cordial sympathy, to *fraternize* with them, and thus uphold their hands now in the time of their great effort? Let the question be fairly considered, honestly answered, and promptly acted upon.

LIBERIA MISSION.

LETTER FROM SISTER BRUSH.

Millsburg, Dec. 22, 1847.

My Dear Sister Lane,—More than one year has rolled away since I last saw you; and yet so rapidly have weeks and months passed that it seems but a few short days since I was with you. I think I never was so sensible of the rapid flight of time, and the importance of improving every moment.

In answer to the inquiries respecting my "home in this far off land," I must tell you it has proved to be a very pleasant one. It is true the dark waves of the broad Atlantic separate me from friends near and dear. It is

true, I cannot speak to them unless aided by pen and ink; but this does not separate us in spirit. O no,

Mountains may rise, and oceans roll,
To sever us, in vain.

Distance proves no barrier to the influence of mind over mind, and though we were removed to "the furthest verge of the green earth," congenial spirits would be conscious of congeniality still; and though my home is on Africa's shore, though malaria floats on every breeze, though disease often visits us, and death sometimes appears in view, yet none of these things have been sufficient to cause regret for one moment that I am here. It is not of so much importance to us where we live, as how we live; where we die, as how we die. And here I would record the goodness of my heavenly Father in sparing my life, and granting an unusual degree of health during the past year. For more than five months I was permitted to engage in my favorite employment, with but slight interruptions, and am now quite well, having fully recovered from my fifth attack of fever. I look upon sickness as a part of my work, and as such have been able, through grace, to bear it cheerfully and patiently; "for unto us it is given in the behalf of Christ, not only to believe on his name, but also to suffer for his sake."

Our hearts are daily made glad in witnessing the happy change in some of these children. Fourteen give satisfactory evidence of experimental religion. Could you have heard their testimonies yesterday in class, you would doubtless have considered yourself highly favored. It is always pleasant to hear the name of Jesus from youthful lips, but to hear it spoken by those who have so recently emerged from heathenism, and in whom we are so deeply interested, is indeed a source of unspeakable gratitude. They express themselves with much earnestness and simplicity. Your little namesake said, "I love God, and trust in him." Phebe Palmer said, "I love'e Lord'e to much—he takes my wawwaw heart away, and when I die he going to take me to that fine place." Elizabeth Hancock said, "I love God, I love Jesus Christ, I love the people of God, I love everybody." One general expression is, "I love the Lord, I love everybody." These, my sister, are some of the evidences they give of the influence of divine grace. Thus we are encouraged to labor with more diligence for the salvation of those around us.

I think I fully prove that "labor is rest," and pain is pleasure, when engaged in the service of Him who died for me. Such is my indebtedness to God that to be permitted to do any thing for the advancement of his cause I consider one of the greatest privileges with which I can possibly be favored. Do we not feel a pleasure in serving a friend from whom we have received favors? Then how much more pleasure will it afford us—how much greater the privilege of being permitted to use every effort, feeble as it may be, for the honor and glory of Him who hath created and redeemed us!

To one destitute of the love of God such service would probably appear irksome; but those who have been long and actively engaged in it, acknowledge that it is perfect freedom.

I feel that I am greatly indebted to our mutual friends, sister Wilkins, brother and sister Benham, and Dr. Lugenbeel; from them I have received much Christian sympathy and kindness, attention and care, in endeavoring to mitigate as much as possible my sufferings in the hour of sickness. Long as memory lasts they will be entitled to my sincere thanks, and warmest gratitude.

January 1st, 1848.—I suppose we have spent the day here rather differently from what you have in New York. Sister Wilkins being at Monrovia,

I could not think of anything that would be more of a novelty to myself, and afford the children more pleasure, than to gather flowers on the banks of the St. Paul's. So we have had a ramble, and all agree in saying they have had a happy new year's. If you could see the wreaths and festoons with which they have ornamented the school room, you would think they had some taste for the beauties of nature. With many thanks for your kind letter, and hoping to receive a similar favor soon, I am in Christian love, yours truly,

L. BRUSH.

NAVAL.—FROM THE COAST OF AFRICA.

We learn from the Philadelphia American, that the U. S. brig "Boxer" arrived there on Monday from Monrovia, West Coast of Africa, which place she left on the 22d of March. The U. S. flag ship Jamestown, and U. S. brig Porpoise were at Monrovia—the Jamestown to sail soon for the Cape de Verd Island, and the Porpoise to cruise on the Coast. Officers and crews of both vessels in fine health.

The Boxer has been absent from the United States nearly two years and a half, the whole of which time has been spent in cruising on the coast of Africa, and during all this time she has not lost a man, either from sickness or casualty. She has visited every place of importance between Cape Verd and Little Fish Bay, has been up the Congo river, and to other sickly places, but has enjoyed unbounded health, throughout the cruise.

Doings on the Coast of Africa.—Commander Hope, of H. B. M. sloop "Bittern," at Prince's Island, last March, in company with the U. S. brig "Boxer," reported that a short time previous he was at Lagos in the Bight of Benin with an American barque at anchor there—name unknown.

As soon as he (Capt. Hope) sailed in the "Bittern," the barque was sold, her crew went on shore, and she escaped from the coast with a large cargo of slaves.—The crew of the barque were landed on the beach in the evening at Lagos. That same night a marauding party of native blacks came down from Bidagry for the purpose of attacking Lagos; but falling in with the crew of the said barque, on the beach, and not knowing them to be white men, they murdered every soul save one, who was providentially knocked down, and escaped in the darkness. He got on board a canoe, and was taken to Bidagry, and fed and clothed by an English merchant there.

This man stated, that soon after he had landed with his shipmates from the barque, and before they had time to leave the beach, the natives attacked them, and all he recollects afterwards, was hearing them cry for mercy, when he was himself knocked down senseless, and in the darkness was left by the blacks unnoticed.

List of Officers of the "Boxer"—Henry H. Bell, Esq., Lieut. Commanding; Washington Reid, C. J. Van Olstine, Lieutenants; C. H. B. Caldwell, Acting Master; William B. Hartwell, Purser; Joseph Beale, Passed Ass't Surgeon; W. W. Roberts, John Stewart, Passed Midshipman; Montgomery D. Parker, Commrs. Clerk.

Passengers in the "Boxer"—Lieut. B. M. Dove; Commodore's Secretary and Bearer of Despatches; John Carroll Brent, Sailmaker; William Bennet, and ten invalid Seamen from the "Jamestown" and "Porpoise."

Left at Monrovia, March 22d, barque "Nile," of Boston, and brig "Amazon," of Baltimore—the Nile to sail soon for the leeward, and the Amazon to the leeward.

BRIG "MALAGA."—The brig Malaga, of Beverly, Mass., which was seized by the U. S. brig Boxer, nearly two years ago, in Kabenda Bay, (Coast of Africa,) and sent to the United States on suspicion of aiding and

abetting the slave trade, was acquitted at the trial, and went out again to the Coast of Africa, and made two trips between the Brazils and the Coast.—On the 11th December last, she was captured under Brazilian colors, by H. B. M. sloop *Ferret*, with eight hundred and thirty slaves on board, and taken into Sierra Leone and condemned.

The subjoined statement relative to the Malaga was made in writing to one of the officers of the U. S. brig *Boxer*, by Lieutenant Maunsell, the English prize officer.

"The Brazilian brig, name unknown, but formerly the American brig 'Malaga' was captured by H. M. S. 'Ferret,' in 3 deg. 10 S. latitude, about eight miles off shore, with eight hundred and thirty slaves, Dec. 11th. She had a crew of thirty-three men, of which five were Americans, who complained that they were *put ashore* in the Portuguese factory in the Congo river, where they were badly treated, and to save their lives, embarked in the said brig. After capture, four died, having been previously very ill from fever contracted in the Congo. They complained of being deserted by their commander, who brought the vessel from Rio Janeiro, and sold her to the slave factor in the Congo river—name of the captain unknown to the prize officer."

(Signed)

E. E. MAUNSELL,
Lieutenant H. M. S. 'Ferret.'

(From the Christian Advocate and Journal.)

EXTRACT FROM BROTHER BENHAM'S DIARY.

Dec. 18.—In company with our whole family, I left for my quarterly meeting at Caldwell; at which place we arrived about midday. Here we separated in tears. Charles to reside with brother M'Gill, Maria and William proceeded to sister Wilkins', John Wesley and David to brother Roberts', and Charlotte remains with us. We were very kindly and hospitably entertained by brother Harris. He is a noted hunter, and now has the skins of two boa-constrictors ready for exportation, one of which he shot about a quarter of a mile from his house, a few months since, while in the act of swallowing a dog. This one is eighteen and a half feet in length, and twenty-one inches in circumference, around the largest part of the body. This species of serpent usually decoys its prey by imitating the bleating of the deer, the chatter of the monkey, the cooing of the dove, or the whistle of man. It selects a tree, nearly of its own size and color, near some frequented path, around which it coils its tail, and then erects its body in a line nearly parallel with the tree. When it has, in this way, succeeded in attracting its victim near the spot, all is silent; when suddenly the hapless creature finds itself within the folds of the monster. Still retaining its coil around the tree, it dashes its prey backward and forward until it is bruised almost to a jelly. This done, it relinquishes its grasp, and circumnavigates the place, for many rods around, in search of a species of ant, here called "drivers"—a kind of scavenger. If none are discovered, the serpent returns to its prey; and, after further bruising it, and breaking its bones, it swallows it. This African gormandizer then lies, for several days, in a kind of torpor, until the contents of its stomach are partially digested. Should it be discovered, while in this state of stupor, by the little drivers, immense numbers soon fall upon it, and sting it to death, and then devour it, though, in its agonizing throes, it may destroy thousands of them.

A few weeks since, one of these serpents seized a native man near Caldwell. The conflict was an awful one, and resulted in severely bruising

and maiming the man, and in the death of the serpent. The man happened to have a knife upon his person, and with it he saved his own life by taking that of the serpent. It is, however, a rare circumstance for man to be attacked by these serpents. To some extent, "the fear of him, and the dread of him," act as a shield to protect him, not only from dangerous serpents, but also from all beasts of prey.

Brother Harris states, that while once in pursuit of a deer, he sprang upon something concealed in the thick underbrush, which slipped from under him, and threw him upon his back. He barely had time to glance at a monstrous boa-constrictor, upon whose coil he had fallen, when it threw him up, with a sudden spring, and sped away with great rapidity, not allowing our hunter time to recover from his fright, to use his gun, or to take the dimensions of his snakeship, before he was far out of sight.

Sunday, Dec. 19.—A day of great interest at Caldwell. The love-feast was one of uncommon interest and power. After endeavouring to preach in the morning, brother Roberts baptized forty-three adults, thirty-three of whom were Congoes—twenty-four by immersion. Some very remarkable extravagances were indulged by the candidates after immersion, which I was sorry to see encouraged by a few of the brethren; such as shouting, jumping, struggling in the water, and rolling in the mud. An effort, to some extent successful, was made to correct this wild enthusiasm by cautioning the candidates before they went into the water.

Brother Simpson preached in the afternoon; immediately after which the Lord's supper was administered to a large number of communicants, some of whom were overwhelmed by a sense of the love of God in the gift of his Son. I was too much exhausted to go out in the evening; but brother Roberts preached, and I learned that they enjoyed a very good meeting, which continued until near midnight.

BAPTIST AFRICAN MISSIONS.

Report of the Committee on African Missions, presented to the Southern Triennial Convention of Southern Baptists, held at Richmond, in June, 1847:

The Committee appointed on the subject of Missions to Africa, submit the following brief report:

Whether we look over the history of prophets and apostles of ancient time, or the labors of modern missionaries of the Cross, the redemption of the African race has ever been an object of deep solicitude. More than one hundred years ago, the pious, self-denying Moravians had attempted in several places to preach the gospel in Africa. Immediately after the beloved Carey was sent to India, two missionaries were sent by the English Baptists to the west coast of Africa.—And twenty-five years ago, two colored Baptist missionaries were sent from this city by the Board of the Triennial Convention, to disseminate the word of life in the same region, supported mainly by the African Missionary Society of this city. Since which time, brethren Holton, Skinner, Crocker and others, have labored and died in this missionary field. The Great Head of the Church has, however, for inscrutable reasons, suffered all these efforts, in a great measure, to fail in producing any apparently rich and extensive harvest. Twenty-five years ago, a little church of only seven members, with Lott Carey as pastor, was organised in an upper room of a private dwelling in this city. That church is now the First Baptist church in Monrovia. It has been the mother of some seven to ten churches, and also of the Provi-

dence Baptist Association in Liberia. Since that period, hundreds of colored Baptists have emigrated from this country and settled permanently in the land of their forefathers, who will gladly co-operate with the Board of this Convention, and particularly with the vast numbers of their colored brethren in the Southern States in spreading the gospel over that benighted country. And whether we view this great subject in the light of simply sending the gospel to the heathen, or in the light of repairing the wrongs of oppressed Africa, or in the light of employing and benefitting the piety and zeal of probably one hundred and fifty thousand colored Baptists in our own country, your Committee cannot but earnestly urge that our enquiries, our prayers and our efforts may be energetically employed in this behalf. Experience has demonstrated, that missionaries from the north cannot hope to be permanently useful in a sultry African climate, while such men as Lott Carey have settled and labored there without even suffering from an acclimating sickness; and your Committee deem it of the first importance, that colored missionaries should be sought and called out from the Southern churches to be employed in our African missions. These would deeply interest our colored brethren, and doubtless be vastly useful to them. It is believed, that with proper effort, from five to ten colored missionaries might be supported by the colored brethren in this country. But your Committee deem it peculiarly important, that at least two well educated, well qualified missionaries, fitted for the work, should be employed there as leaders in an African Mission; and they would affectionately enquire, whether some of our good southern pastors could not feel that God has called them to this important service.

In conclusion, your Committee submit the following resolution:

Resolved, That in view of the present condition of the African race, and in view of the indications of Divine Providence towards that great portion of the great family of fallen man, we feel that a solemn obligation rests not only upon this Convention, but upon all Christians, to furnish them with the gospel, and a suitable Christian ministry.

W. CRANE, *Chairman*.

(From the Southern Churchman.)

THE AFRICAN MISSION.—We are much pleased to lay before our readers the important letter of the Rev. Mr. Payne, and also the impressive address of Professor Packard, both in reference to the African Mission. For the former we are indebted to the Society of Inquiry, &c., at the Theological Seminary. The latter we applied for to the author, in consequence of a suggestion from Bishop Meade. We so fully concur with our Diocesan in his estimate of its character and value, that we insert it, although to the exclusion of much matter already in type. And in order to publish both these articles in the same paper, and without delay, we forbear adding any remarks of our own, as we at first designed on the subject. From the same motive some editorial remarks on other topics are omitted.

Address of the Rev. J. PACKARD, D. D., on the occasion of admitting the Rev.

E. W. HENING to Priests' order—Delivered in the Chapel of the Theological Seminary of Virginia, May 10th, 1818.

Acts 20. 22. "And now behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there."

Four years ago last Sunday, the second Sunday after Easter an ordination was held in this chapel. Its circumstances were such as to deeply move many hearts, some of which have now ceased to beat: DUY and MESSENGER were here.

We wish that every unbeliever in the reality of the religion of Jesus could have been there. It was a scene, which in itself was a living and most powerful attestation of the truth of Christianity, which has been reserved for these latter days. He would have seen in the fact, that Christianity was going forth to conquer new lands, and overthrow the altars of superstition and idolatry, and was thus establishing its outposts far into the regions of heathenism, a fulfilment of the Saviour's promise, that the gates of hell shall not prevail against his Church. He would have been convinced that men must be at least under extraordinary influences to forsake all they hold most dear, and to go forth to unhealthy climes not to acquire wealth or fame or science, but to convey to them the blessings of the Gospel. He would have seen, too, none of that excitement, which marks a crusade of fanaticism, but a heroic self-devotion, a greatness of self renunciation, which could only spring from the strongest convictions of duty.

We wish too that all Christians, who are insensible to the heart-rending necessities of the heathen world, could also have been there to see what great things God is even now doing for the heathen, and to witness the natural effect of faith, mighty faith, working by love, sympathetic, disinterested, and comprehensive.

One, who had himself tasted that God is gracious, and knew the heavenly gift of the Gospel, was then commissioned to communicate the same heavenly hope to the natives of Africa, to open their blinded eyes, to turn them from the power of Satan, under which they were bond slaves, to the living God, and to cast out the demons of superstition, which had so long peaceably possessed them.

The holy purpose had long been formed, and cherished in his heart to go any where, or *be* anything to glorify Him, who had bought him as his servant with his most precious blood. As he looked abroad upon a world, lying in wickedness, he saw imploring hands held out to him from *Africa*: The loudest cry, "Come over and *help* us," was wafted from *Africa*, and entered his solitary chamber. Like St. Paul, when he heard the Macedonian cry, "immediately he endeavored to go thither, assuredly *gathering* that the Lord had called him to preach the Gospel unto them. Their condition was the most forlorn, and wretched; their darkness that which could be felt, their idolatry the most senseless and grovelling, and his heart yearned within him over their sad condition. They were men, brothers, heirs with him of immortality, to stand with all the gathered nations before the judgment seat of Christ. They were dead in Adam, redeemed in Christ. They were capable of eternal misery, or of bliss unutterable, and they were strangers to the everlasting covenant of promise.

Those very circumstances of degradation, which could not have been endured without loathing by the mere philanthropist, which would have led him to pass by their misery on the other side, and leave them in despair to hopeless degradation, were the very circumstances, which impelled him to care for their souls. He knew it was the commandment of the everlasting God that the Gospel should be made known to all nations, that they might be brought to a saving knowledge of Christ. He remembered the last promise of the ascending Saviour, "Lo, I am with you always, even unto the end of the world," thus binding the precept connected with the promise upon the whole church to the end of time. His heart beat high with the hope of turning them from their idols to serve the living and true God, and to *wait* the glorious appearing of his Son, Jesus Christ, from heaven. He knew they could not believe unless they heard the Gospel: and how could they hear without a preacher, and how could one preach unless he went forth to them? He heard the voice of the Lord saying, "whom shall I send, and who shall go for us?" and he answered, "Lord here am I, send me."

The prayers, offered on that solemn occasion, that *He*, who holds the winds in his fist, and measures the waters in the hollow of his hand, might conduct you in safety to the shores of Africa, that he would there be with you in your spirit and labors, that he would spare your life, and give you abundant success, and make you an eminent instrument of converting many of the heathen to God, have all been answered by a gracious God. You have been tossed upon the billows, that roll between us and Africa, and are again here in this familiar and loved spot, to which your heart has often turned in wasting sickness, in the hope that you might once more revisit these scenes, and again take sweet counsel with us. Often have you been with us in Spirit, when we have assembled together on the Sabbath in this place, when we have met together on Thursday evening in yonder Hall, or have lifted up our hearts in prayer for the success of Missions; now you are with us face to face.

It has been *given* to you in behalf of Christ to suffer. You have been disciplined by great and sore troubles. You have endured hardness as a good soldier of Jesus Christ. Your strength has not been consumed in any carnal warfare, in any service of confused noise, and garments dyed in blood, and of tears and groans of wretched men. For *Christ's* sake, and in his good warfare you have labored, and suffered patiently, and you bear about in your body the marks of the Lord Jesus.

You have been troubled on every side, you have testified, yet not distressed; you have been perplexed, but not in despair; cast down, but not destroyed. Grace and strength have been dealt out to you day by day, according to your measure of trial. "Your shoes have been iron and brass, and underneath have been the everlasting arms."

God too has blessed you in making you the instrument of raising up some from a service of devils to the service of God, their Maker, and Saviour; and had there been only *one* trophy rescued from the kingdom of darkness, *one* immortal soul turned to God, it would be to one who can estimate aright the unutterable worth of a single soul, (of more value, as our Saviour has said, than the whole world,) an overpayment for all the labor and suffering there expended. In the providence of God, as if to show us the power of the Gospel in lifting up man from the lowest depths of heathenism to the purifying hopes of the Gospel of Christ, as if to convince the weakest of faith among us of the great power of God, and what his almighty grace can do, we have among us a living example, the first fruits of Africa. Read that countenance lighted up with the intelligence, and imperishable hopes of the Gospel; contrast his former condition with his present; see there the christian character in its peace, its meekness and humility, in its improvement of mind and manners, and domestic character; witness the humanizing influence of the grace of God, which brings salvation, and with it intelligence and happiness, and speaks with a voice of power to one sunk in the mire of heathenism, "Arise from the dead, and come to Christ, and he shall give thee life, and light!" O, it is the truest philanthropy to send the dying heathen at once the Gospel to heal their sickness. Its leaf is for medicine, and the heathen need it more than life. Wait not to civilize them first. Turn them to God, and when the day spring from on high has visited their souls, the day of a new life, civil, social, domestic, will surely follow. A glorious retinue of all that is true and lovely, and of good report, will follow in the train of the Gospel. Its paths drop fatness; as it passes along it strews in its way every temporal as well as spiritual blessing. Oh, how would it bless the dark places of the earth, now full of the habitations of cruelty!

And now, having used the office of a Deacon well, and purchased to yourself a good degree, and great boldness in the faith, which is in

Christ Jesus, you are here to-day to receive a higher order of the Ministry from those revered hands, which were first laid upon you, and to stir up more and more the gift of God which is in you. It is your purpose to go bound in the Spirit, and constrained by the love of Christ, burning within you, again to Africa, not knowing the things that shall befall you there. With a like elevation of spirit with St. Paul you say, "I go bound in the Spirit," nor would you be persuaded, if health and life suffice, to stay; nor would we beseech you not to go. It would be to you, as you have declared, the greatest trial of all it has pleased God to lay upon you, not to return to your beloved Africa. But should it be otherwise in the inscrutable purposes of God, this mystery of Providence, though never fully known in this world, will be known hereafter, when everything here dark shall there be illuminated with a flood of light. It will then be seen to have been necessary. It will then, when looked back upon from the height of heaven, be matter of the sweetest and most adorning meditation. What though you walk in darkness here, *there* shall never come one cloud to darken that unclouded sky. How light will all your trials then appear! how but for a moment the sufferings of this present time, when compared with that exceeding great and eternal weight of glory! There must be in the suffering Church here, examples of the patience of the saints, as well as examples of their zeal and activity, examples of those who lie passive in the hands of God, and know no will but his, as well as examples of those who labor in the heat and burden of the day, Paul was imprisoned two full years in Rome, and it no doubt was regarded as a frowning Providence, but it turned out rather to the furtherance of the Gospel. God is never at a loss for instruments and means to effect his purposes, nor are we individually necessary for the carrying on of his work. Our days may be like the shadow that declineth, and we be withered like grass, but God will still arise and have mercy upon Zion, when the time to favor her, yea, the set time is come.

The prospects of your Mission are indeed, for a time, somewhat clouded. But one laborer is left to stand or fall alone. We rejoice to believe that others will find it in their hearts to come up to the help of the Lord against the mighty. And were its prospects even darker, and its condition more embarrassed, should our hopes concerning it be for a time disappointed, should death invade it again, yet would all that has been done and suffered for Africa be *lost*? Have the work of faith, and the labor of love there been spent in vain? Has a tear shed, or an alms given, or a groan uttered, or a prayer offered up for her, fallen to the ground, so as not to be gathered up, and been forgotten before God, or shall they in any wise lose their reward? Has there a death yet occurred in the Missionary ranks, which has not been precious in the sight of the Lord, and made the soil of Africa holy ground in his sight? Oh no, they will all come up in remembrance before God, when the time to favor her, yea, the set time has come. They all are links in the vast chain of his Providence, and they will all be admired, when the mystery of God is finished. Those tears, those groans, those deaths, shall enter the ears of the Lord of Sabaoth, shall intercede most powerfully with him for the salvation of Africa, and shall give him no rest, till he has there established his kingdom.

We doubt not the decree has already gone forth that Africa shall see the salvation of God from Cavalla, Taboo and Mt. Vaughan. It is from thence Ethiopia shall stretch out her hands unto God. They are spots of clear sky amid the dark clouds which hang over her. There lies the precious dust of MINOR and MESSENGER. Their spirits have gone up there to heaven. The eye of eternal mercy is there opened wide; the finger of Providence is pointing there, and the set time, we believe, has come on the

dial of Providence, though so long delayed, after thousands of years of darkness have been upon its face, for the Spirit of God to move upon it. The way is prepared for the coming of the everlasting Gospel.

We, according to his promise, look for and haste unto the coming of that time, when God shall give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession; when every knee shall bow to him, and every tongue shall confess him Lord to the glory of God the Father; when he shall come to that throne, the title to which he has overpaid with his blood, the throne of universal empire, and be crowned Lord of all.

And what though difficulties may be in the way, and danger may deter us, yet these will but prove our faith, whether we can obey with a simple, unhesitating faith, the last and great command of the Saviour, three times repeated, "Love one another, as I have loved you," and sealed too with his own blood on the cross, and sanctioned anew by the claim of divine power, when he gloriously arose from the dead. "All power is given unto me in heaven and earth, Go ye *therefore*," &c. If there are difficulties, it is to teach us that while human agency is indispensable, while we must *go*, the influences of God's Spirit are equally indispensable to be with us always in overcoming these difficulties.

Can it be reasonably expected that such a stronghold of Satan, where he has sat for thousands of years in sullen repose, and reigned with undisputed sway, can be pulled down without fierce resistance on his part, and danger on ours, yea without the "deadly breach," and the forlorn hope? Can it be expected that anything but mighty faith, and prayer, and self-denial can cast out such demons of superstition? But our weapons are mighty *through God*: you, my brother, faithful and beloved, know them well. You have girded on this harness: you have often proved it: you have often testified the Gospel of the grace of God: you have often lifted up Christ in the sight of the dying heathen, and besought them to look unto him and be saved. Christ crucified, the only hope of dying sinners, has been the single theme of your teaching and preaching.

Beloved brethren, we are all in a peculiar sense debtors to Africa. That Mission was founded here, has ever been sustained here, and if we forsake it, who else *shall* go? The work is for *us* to do: upon *us* is the responsibility, nor can we throw it off. And though it may be a less inviting field than others, and demand more self-denial, yet as the sufferings of Christ abound, so consolation will abound by Christ; we shall be more richly blessed in our own souls, and shall live nearer to God; his love will be more shed abroad in our hearts, and we shall receive manifold more in this present time, as well as in the world to come everlasting life. It will soon matter little, where on this earth we lived, and labored, and died, whether our spirits ascended to heaven from our native land, or from Africa; but our *reward* in the everlasting kingdom of our Lord and Saviour, our *praise* of God, "Servant of God, well done; well hast thou fought the better fight," will be at the appearing of Jesus Christ, *according* to what we have *done*, and *borne*, and *suffered* for Christ. The *thrones* of heaven, and its brightest crowns will be reserved for those who have been Missionaries to the heathen, and counted not their lives dear unto themselves. Pause then, in selecting the field to which you devote your future lives, and survey the wide spread desolations of heathenism, listen to the wail of perishing millions, let love's pure flame burn in your hearts, and be ready to go, where duty calls, and the Providence, the Word, and the Spirit of God lead the way! *Amen.*

LETTER FROM AFRICA.

A letter has just been received, by the Missionary Society of Inquiry, at the Theological Seminary of Virginia, from the Rev. Mr. Payne, our Missionary at Cavalla, near Cape Palmas, from which we give the following extract, calculated to remove some misapprehensions too hastily entertained, in regard to the present prospect of the Mission. After alluding to the repeated disappointment of the hope, that their number would be reinforced, and the present great destitution of laborers, he proceeds to say :

To relieve the gloomy prospect in some measure we have, it is true, your statement, that two or three in the graduating class of the present year will probably offer themselves for the African mission : and that the Lord of the harvest *may* send them, I pray with all my soul. But in view of the influences which will be brought to bear upon these brethren, and the effect of such influences in similar cases before, I feel no little anxiety as to the result. Besides, the fact but one missionary has offered for this field within the last *four years* ; and the tone of the religious journals, of late, in regard to the African Mission, have suggested graver cause for serious apprehension, as to its successful prosecution than ordinary. We fear that there has been within the past year or two a *sensible decline of interest*, in this mission, in consequence of the afflictions and other discouraging circumstances with which the Lord, in love, has seen fit to visit it. And so much has this thought been in my mind, of late, that I have felt great anxiety to bring before the brethren of the Seminary, and all others concerned, considerations and facts abundantly sufficient to shew that in the history of the African Mission, there has been nothing which ought to have surprised or discouraged its friends ; while there has been much to animate them to increased zeal in sustaining it.

First, then I maintain that the sickness and mortality in the Mission has not been so great, *as was anticipated*, when it was undertaken, and actually *less than has been experienced in other missionary fields*, where the climate has been never thought of as an objection.

In reference to the expectations of the early friends and agents of the mission, I can speak from personal experience and observation. I was the first to declare my intention to come out to Africa, and to make the offer of my services to the Foreign Committee, and I can truly say, that in doing so, with the full knowledge which I had of the country. I "counted not my life dear unto myself," and I hoped that I was prepared, as I expected to be called to do—to lay it down as an early sacrifice. Brother Minor, who expressed to me freely and fully his views, more than shared in these feelings, expecting to be called to his reward much sooner than God saw fit to do. Rev. Dr. Savage who decided to come to Africa soon after Mr. M. and myself did, had a rather more favorable opinion of the climate. But amongst our friends there was with few exceptions but one view—that we were to be speedily sacrificed. What has been the case ? There have been from the beginning connected with the mission *twenty whites*. Of these the number who have died is six, namely, two males and four females ; and two of the latter owed their death in part, at least, to other causes than the climate. It is true that several others have returned permanently to the United States, but not all of these, in consequence of failure of health. On the other hand, *three* have been connected with the mission *ten years*, and three others about *nine*, making an aggregate of *fifty-seven years' service*. Now compare this with the following statistics in regard to the *China Mission*, made by one who has been for some time engaged in it. "From the commencement of the mission to February, 1847, *twenty-six females have died*, the average duration of their missionary

life being *four years and four months*. Of male missionaries *thirteen have died*: average term of service *seven years and six months*. *Twenty-six male missionaries have been compelled to retire from the field*, whose service averaged five years and four months. Of the sixty-three missionaries in China—thirty nine men and four women—the average missionary service to the above date was of males *five years and six months*, and of females *three years and three months*."

And yet with this sacrifice of health and life, who has ever said in *reference to China* "to what purpose is this waste." But surely we are indebted *no less to Africa than to China*.

Secondly. A reference to its history will show that the African mission, has been as *successful as any other*, in the same space of time. In proving this I shall not speak particularly of our having mastered and written considerable in a strange tongue, gone through all the hardships and vexations of establishing five distinct stations amongst the heathen—but only of actual spiritual results. From the beginning of the mission, Christmas, 1836, to the same day 1847, there had been received into the Church, of Natives *fifty*, of Colonists *thirty six*. Deducting those who have been suspended or died, of Natives fourteen, and Colonists ten, we have as the number of communicants in regular standing, at the above date *sixty-two*. Now this it is freely admitted, is little enough accomplished, we mourn that it is *so* little, but the point maintained, is, that it will bear comparison with that measure of success, which it hath pleased God to grant to other modern missions, in the early stage of their operations

Lastly. I maintain that the existence of civilized Colonies on this coast, does not release our Church or any other from the duty of sending to it ministers of the gospel for many years to come. A sentiment of this kind appears to me to have been of late gaining ground in the United States. In one or two numbers of the "Southern Churchman" of last year, I noticed articles to this effect, "all experience proves that Africa is the white man's grave, while it is the colored man's home. Why should the former sacrifice his life, while the latter is at hand to carry on the work of missions without such sacrifice?" If what I have before said in reference to the comparative longevity of missionaries in Africa and other countries, have any force, the above reasoning amounts to this,—"that no foreign missionaries should be sent to any heathen country where there are nominally Christian Colonies," ergo from India, and China, and Australia, and almost every where else, the hundreds of missionaries now employed should be at once withdrawn, and the evangelization of the heathen left to the nominally Christian communities in their neighborhood; and the more, as the Colonies in the countries named, in all that is necessary to self-support have greatly the advantage over those in Africa!

The truth is, as it appears to me, that those who would *now* leave the work of evangelizing Africa to the Colonies planted on its shores in their zeal to attain an end, overlook the means necessary to reach it. Colonies are beyond doubt a part of God's appointed agency in evangelizing and Christianizing the world. The germ which the pilgrim fathers and the planters of Virginia transplanted to America, *in the course of centuries*, has grown up to the gigantic tree, which not only spread its branches over the millions of that vast continent, but also spread abroad its leaves to heal other and distant nations. But it must be borne in mind that *for scores of years*, with all their resources the Colonies of North America needed, and thankfully received the superior religious and literary advantages of the mother country. Surely, the American Colonies in Western Africa, need quite as much all the assistance which it is the power of their friends to render, for many years to come.

In their present state they afford rather the *materials of raising up an effective missionary agency*, than a present supply of instruments in this work. All, who are informed on the subject, know, that but very few colored men of high intellectual and moral qualifications have emigrated to Africa, and these are of course, nearly all either employed in civil offices or are led from various motives to engage in trade. The great mass of the people are not only disqualified for acting as teachers and missionaries, but, from necessity, are compelled to labor for their daily bread. But these people though from the circumstances of their early life uneducated, are yet in all that makes up civilization and christianity, far in advance of the heathen; and therefore in my opinion it is *in their children*, that the friends of missions in Africa have the best materials to raise up an efficient and permanent agency to spread the gospel through the country. Few, however, very few, have been the instruments raised up from this source, and until much more is done towards this object, our mission has a most important work to accomplish in Africa.

But is this,—the training up of teachers and ministers in the Colonies for the missionary work—*all*, that the American Episcopal Church has to do to spread her Redeemer's kingdom in this vast country? Shall a part of that nation which in time past has expended so freely its energies and the lives of its people in carrying away her children into bondage, and is to this day, drawing their treasure from this bondage—think thus easily to discharge their obligations to Africa? And why—I have thought again and again, is it that the Church with which I am connected have so recently declared itself a *missionary Church*, appears to be behind almost all others, in this respect? I recall to mind the missions in the rivers Senegal and Gambia—the scores of devoted servants of God who have already laid down, or are now laying down their lives a willing sacrifice at Sierre Leone—the missions at Monrovia, Bassa Cove, Settra Kroo, Cape Coast and its vicinity—in the Calabar and Gaboon rivers,—the great number of missionary stations in South Africa, and those on East Coast: I think of all these missions carried on, by almost every denomination of Christians from almost every civilized nation—and I feel humbled, at the apparent necessity of proving that *missionaries live about as long in Africa as elsewhere*, that *the mission has not been a failure*, and that it *still has a work to do*—in order to induce missionaries of our Church to continue that which has been begun—to sustain that which is ready to fail for want of laborers. The Lord grant to many of the brethren of the Seminary the heart to take away this reproach, by consecrating themselves at once, to sustaining, and strengthening, and extending this suffering, but glorious mission!

P. S.—I have been very sorry to learn by private letters, that there is an expectation that we (Mrs. P. and myself) are to return immediately to the United States. We should be very glad to have it understood that *we have not the least idea of doing so*. Such a state of health as would disqualify us for usefulness here, could alone induce us to leave a station where our presence becomes necessary. In suggesting to the Foreign Committee the propriety of passing a resolution authorizing the return of missionaries every four years, I had no idea of obtaining for myself or others liberty to do so, without an evident necessity. Every true hearted missionary will feel the considerations which first led him to a heathen land, operating with increasing force to keep him there the longer he remains. With the health which God has granted to us during the past year, we feel that we should be wholly inexcusable to leave our post: and should God who hath preserved us now nearly eleven years, grant us long life, most gladly shall it be devoted to poor Africa.

J. P.

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